

44/522-119
The best Way of making our Charity truly
beneficial to the Poor. Or the Excellency of
Work-Houses in Country Parishes, to prevent
the evil Effects of Idleness :

In a
S E R M O N
Preached at
N O R T H W O O D
in the
I S L E of W I G H T,
September the 7th, 1729.

By **T H O M A S T R O U G H E A R,**
M. A. Vicar of *Caresbrook* with the
Chapels of *Newport* and *Northwood*,
and late Fellow of *Queen's College*,
Oxon.

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 beneficial to the Poor. Or the Necessity of
 Work-Houses in Country Parishes, to prevent
 the evil Effects of Idleness.

SEERMON

Preached at

NORTHWOOD

in the

ISTON WIGHT.



By THOMAS TROUGHBAR,
 A Vicar of Northwood with the
 Church of Aston and Wotton,
 and late Fellow of Queens College.

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THE
P R E E A C E.

AS the following Discourse was at first preached; so it is now published with no other Intention, than to promote the real Benefit of the Poor in Respect both of this Life and the next: and at the same Time to convince others, what Advantages they may reap from keeping them regularly and carefully employ'd.

By the former, I design'd to do Justice to those, and shew what Grounds and Reasons they had, both from Scripture and the Wisdom of our Legislature, to go upon, who had been zealous in promoting the Erection of a Work-House in our Parish; and how far it had answer'd the End propos'd: and by the latter, 'tis hoped, that other Parishes in the Island, to which a Work-House for the Poor may probably seem a new and strange, if not a Chimerical Project, may be induc'd, when they perceive what Advantages have arisen from ours only in one Year, to follow our Example, and put their Poor under a better Regulation, than they are generally under in Country Parishes.

I hope it will not seem impertinent or blame-worthy in me, if I earnestly recommend to all Persons, who call themselves, and profess to be Christians, a warm Zeal for the Interest of Religion and the good of Mens Souls; and that they would endeavour to make what the Laws of the Kingdom oblige them to contribute to the Maintenance of the Poor, conducive to that End: For sure none will deny, but that Christians ought to have an Eye to Piety as well as Charity, and to the Regulation of Manners, as well as the Relief of Distresses: And certainly the former can be much better promoted amongst the Poor, by keeping them altogether in one House, than when they live at a
great

The PREFACE.

great Distance from each other. If the Management be faithful, diligent and prudent, the Success will answer all reasonable Expectations.

The End propos'd is good and great, and highly becoming a Christian; 'tis a Point indisputable, that this Method of maintaining the Poor is far better than any ever thought of, or practis'd before, for impressing a Sense of Religion on the Minds of the younger Sort; and giving leisure and opportunity to the Elder to reflect upon their past Lives, and prepare themselves for another World.

And that this may be done with greater Probability, it would in my humble Opinion be adviseable, that in whatever Parishes these Work-Houses are erected, they be placed as near the Church as possible, that the Old and Infirm may with the greater Ease attend Publick Prayers and Sermons; and that the Minister, who no doubt will look upon them in a particular Manner as a Family of his own, may with the greater Convenience and the oftner visit them.

And that I might contribute all I could to promote so good and great a Design, I have annex'd the Orders of our House, that they may be in some Measure useful to others in drawing up proper Rules for the Regulation of their own. It was not indeed necessary, because not enjoyn'd by Law; but it was thought highly expedient to get the Justices of Peace to approve of and sign them; that the Mouths of the Clamorous might be stop'd, and all be convinc'd, that nothing was propos'd by us, but what was agreeable to Religion and the Laws of our Nation.

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I wish all in the Island, for whose Advantage and Instruction this is chiefly intended, that hereafter make Trial of this Method of keeping their Poor, may find the same good Effects of it, that we have done; and then they will be so far from blaming the Publication of this SERMON, that I doubt not, but they will approve and applaud it.

A



2 Theſſal. iii. 10.

For even when we were with you, this we commanded you, that if any would not Work, neither should he Eat.

THE Apoſtle here, by a Proverbial Expreſſion common among the *Jews*, enjoins Care and Diligence in our reſpective Callings and Stations. This Doctrin he inculcates from the 6th to the 15th Verſe incluſive; firſt commanding the *Theſſalonians*, and in them all Chriſtians in all ſucceeding Ages of the Church, *even in the Name of our Lord Jeſus Chriſt*, that they ſhould be ſo far from encouraging any one in an idle Courſe of Life, that they rather withdraw themſelves from every Brother, who forſakes his own Work, or the Buſineſs of his own Profeſſion; who walks diſorderly, like a Soldier that has deſerted his Poſt, and neglected the Commands of his General.

And that this might have the greater Weight with them, he enforces his Doctrin by his own Example, and therefore aſſures them, that he wrought himſelf with Labour and Travel Night and Day, that he might not be chargeable to any of them, Ver. 8th; though at the ſame Time he aſſerts his Right or Title to a Maintenance from the People, amongſt whom he preached the Goſpel,

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pel, *Ver. 9th.* He asserts, I say, his Right, though he chooses, in order to make himself an Ensamble to them of Care and Industry, to depart from it.

He then in the Words of my Text enjoins the Observation of this Command under the Penalty of having the idle Person depriv'd of his Meat. *If any will not work,* says he, *neither should he eat.* He should not be maintain'd so much as by the Alms of the Church; however his Poverty might otherwise recommend him thereto; that if the Command of the Apostle, *in the Name of Christ*, has had no Influence upon him, Necessity might compel him to Labour. And ^a *Calvin*, though he looks upon this, not as a Precept, yet allows it to be a Prohibition, that the *Thessalonians* should not encourage Idleness by giving such any Support.

And because Idleness is usually attended with very ill Consequences, the Apostle in the next Verse following my Text acquaints them, that such Persons as are guilty of it, generally become Busybodies, neglecting their own Business, and impertinently interfering and meddling with that of others. And hence in the 12th Verse *he commands and exhorts*, with a kind of Warmth and Resentment, *by our Lord Jesus Christ, that such*, for the future, *with Quietness work, and eat their own Bread*; and that *if any obey not this Admonition by this Epistle*, the Governours of the Church proceed to Spiritual Censures, and deal with them as Persons Excommunicate, and *have no Fellowship or Communion with them*, that they may be brought to Shame, and by that means, together with their

^a Cum Apostolus præcipit, ne tales ederent, non significat, Præceptum illis dedisse, sed vetuisse; ne Thessalonicenses illis Victum Suppeditando Ignaviam alerent. *Calvin in Loc.*

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friendly and christian Admonitions, which they should not cease to apply to them, be happily, if possible, reclaim'd.

This seems to be the Design and Intention of the Apostle in the whole Passage; and in order to recommend to you Industry, and a diligent Attention to the Business of your several Callings, and prove that all Christians, who are able, are to work, and not expect to live idle, and too often vicious Lives, at the Expence of their more industrious Neighbours, I have pitch'd upon the Words of my Text for the Subject of my ensuing Discourse. And indeed just after a Years Experience of the great Advantage, which accrues to this Parish from the present Disposition and Management of your Poor, in the House erected for that Purpose; I thought a Discourse of this Nature might be Satisfactory to you, as well as Beneficial to others; that you might know what Grounds and Reasons, both from the Gospel of Christ and the Laws of the Kingdom, we had to proceed upon, when we enter'd upon this wise Oeconomy, whereby the Aged Poor, according to St. Paul's Injunction, are kept to such Labour, as they are able to bear: and the Poor Children are instructed in such Principles of Christianity, as our most excellent Church enjoins, and bred up also in such Ways of Diligence and Industry, as may better qualify them to be hereafter good Servants, and according to their Capacities, in some measure beneficial to the Publick. In treating therefore upon this Subject, as very suitable to this Day, I shall endeavour to shew,

(1st) In which Sense and Latitude this Command in my Text ought to be understood;

If any would not work, neither should he eat.

(2d) What Obligation lies upon us to relieve such as are not able to Work; such as the Command in the Text does not extend to.

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(3d) The Excellency and Benefit of Work-Houses to employ those in, who are able to Work, but are under such unhappy Circumstances, that they cannot get Employment enough to maintain themselves thereby.

(1st,) I am to shew in what Sense and Latitude this Command in my Text ought to be understood; *If any would not Work, neither should he eat.*

'Tis evident from the very Words, that the Precept is general, and by consequence must extend to all Persons, that have Power and Abilities to follow some Employment or other.

If we duely consider the Natural Frame and Structure of our Bodies, and the Powers and Faculties of our Souls, we may soon be convinced; that we are all born to some Kind of Labour, and ordain'd by God for some Calling or Employment. And this appears not only from the Constitution of our Being; but also from the Exigencies and Necessities of Human Life: These are order'd and appointed by Divine Providence, to put us upon industrious Methods of supporting our selves; and the other is in a wonderful manner contrived to put such Methods in Execution.

And that this was the Design of God, *that we were so wonderfully made*, is also evident, not only from the State and Condition Man now is in; but from what he was in at his first Creation: for we read, that *Adam*, even whilst he continued in his Original State of Innocence, was made by God ^b *a Servant to himself*, and put into the Garden of *Eden*, not only that he might enjoy the

^b *R. Huna* dixit: Fecit ipsum [Deus] Servum mancipatum sibi ipsi, ut si non laboret, neque comedat. Vide plura in Buxtorf. Lex. Chald Talmud. et Rab. in Verbo
□□□ □□□

Pleasures of the Place; ^c but also *dress it, and keep it*: Here indeed was Labour impos'd upon him, but Labour attended with the Pleasure of the Body, and the Content of the Mind; without the Pain and Fatigue of the former, or any uneasy Thoughts to ruffle and discompose the latter.

Whereas the Scene was alter'd, when he by *Transgression fell*; He was then for his Disobedience not only turn'd out of *Paradise*, but had this severe Sentence pronounc'd against him; ^d *In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground*; then did he bring himself and his Posterity into such Circumstances, ^e *that they must Till the Ground from whence he was taken*, and take Pains to get their own Livelihood: that is, they must necessarily employ themselves with Diligence and Care one way or other for their own Support and the Benefit of others, who might stand in need of their Help, or as St. Paul says, ^f *that they might have to give to him that needeth*. Hence the Son of *Sirach* gives this Advice, founded upon the wise Appointment of God, ^g *that Men should not hate laborious Work, neither Husbandry, for the most High hath ordained them*. And *Solomon's* Exhortation tends to the same purpose, ^h *Drink Waters out of thine own Cistern, and running Waters out of thine own Well*: By which Expressions he would teach us to live of our own Labours, and not to devour in Idleness and Luxury the Fruits of the Labour of other Men.

But then these Exhortations, and the Command in my Text, are not to be restrain'd to, or understood absolutely of bodily Labour; but are to be

^c Gen. ii. 15. ^d Gen. iii. 19. ^e Gen. iii. 23. ^f Ephes. iv. 28. ^g Ecclus. vii. 15. ^h Prov. v. 15.

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taken in a Sense implying Labours of several Kinds: there being some which are the Exercises of the Mind, as others are of the Body, and some wherein the Faculties of both are jointly employ'd. If a Person, by a prudent and faithful Discharge of the Office which he bears in the Civil State, does promote in some Degree the Advantage of it; and is serviceable to the Common Wealth in assisting it with good Counsel, or in enacting good Laws for its better Regulation and Government: Or if a Person is regularly called *to the Work of the Ministry*, and diligently employs his Time in instructing the Ignorant in the Principles of Religion, and in promoting the Salvation of those especially, who are committed to his own Care: These Persons are so far from being idle, or deserving to be reputed so; that as their Labours are really attended with the greatest Difficulty, so they ought to be attended with the greatest Marks of favour, with the highest Tokens of Respect and Honour.

What St. Paul's Judgment was of the Pastoral Office, we may suppose, will equally hold good in Respect of that of the Civil Magistrate; that as with Regard to the former, ^h *they who labour in the Word and Doctrine shall be accounted worthy of double Honour*: so in Respect of the latter, he shall deserve a more than ordinary Reward, ⁱ *who truly and indifferently ministers Justice to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion and Virtue*. As our Saviour says, of the former sort of Labourers, that ^k *they are worthy of their Meat, or Hire*: So Kings will delight to honour the latter, and they shall sit in the Council of Princes.

^h 1 Tim. v. 17. ⁱ Matt. x. 10. ^k Luk. x. 7.

And it is observed by the best Expositors, that good Works in Scripture do not always signify moral good Actions, or the Works of the Law, in Opposition to those of Faith; but are sometimes to be understood of *Honest Trades or Employments*: As particularly in *Titus* iii. 8, 14. where St. Paul gives in Charge to *Titus*, that He should constantly affirm, that they which have believ'd in God, might be careful to maintain good Works, and that all under his Jurisdiction and Government, should learn to maintain these for necessary Uses, for they are good and profitable unto Men: By which is meant, that Christians, as well as *Jews* and *Pagans*, should follow some honest Labour or Calling; for these Kind of Professions are good in themselves, and useful to Mankind, of good Report in the Actors, and beneficial to the Community: For all Christians are to know, that the Revelation of another Life does not cancel their Obligation to the Duties of this; and that by becoming Members of the Church of Christ, they do not cease to be Members of the Civil State. This Sense of the Words is consonant to the Analogy of Faith, and countenanced by the Authority of the best Interpreters.

From all these Arguments put together, we may justly, I hope, draw this Conclusion, That the greatest Prince is not exempted from his share in the Business of the World, any more than his meanest Subject. He is to attend his Station, and watch thereunto with all Diligence, as well as the other is to labour ¹ and eat his Bread with the Sweat of his Face. Give me leave here to add, that we are assur'd by St. Paul, that God giveth to every Man his Gift to profit withal; which Words will hold

¹ Gen. iii. 19. and 1 Cor. xii. 7.

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true in the Political, as well as the natural and spiritual Body. And ^m every Man is commanded by the same Apostle, *wherein he is called, therein to abide with God,* ⁿ *and to Study to be quiet, and do his own Business*; and we are likewise told by our Saviour himself, that the Talent that is given us, we are to improve to our Master's Advantage and our own.

By which Expressions we may learn, that we have our Place or Station of God; that his Wisdom adjusts all things with the greatest Exactness, and his Providence allots every Man his Fortune or Post in the World: that one Man is placed in this Sphere of Action, and another in that, which is best suited to their respective Abilities, and which every Man ought to be content with, and improve to the best Advantage.

But then, as all that are able, are included within the Compass of this Command; so such as are unable, either through Weakness of Age, or Infirmary of Body, must be excepted out of it. God demands of none more than he has given them Abilities to do; whatever may be reasonably expected from us, we are to perform; whatever Duties our Age, Education, natural or acquir'd Endowments, and manner of Life, have fitted us for, or engag'd us in, these we are to discharge with all imaginable Circumspection and Care.

And the Necessity of doing so, will appear farther from the natural ill Effects and Consequences of Idleness. The Mischiefs and Inconveniencies that attend it are innumerable, and of various Kinds, being such as affect not only the Estates, but the Souls and Bodies of Men; they are too many to be enlarg'd upon at present: I need only

^m 1 Cor. vii. 24. ⁿ 1 Thess. iv. 11.

observe in Respect to the former, that Poverty is a necessary Consequence of it: for as it is *° the Hand of the Diligent that maketh Rich; so the Sluggard, that will not plow by Reason of the Cold, shall beg in Harvest, and have nothing, says Solomon.*

And what enervates the Body, or endangers one's Health more, than an idle and unactive Way of Life? When it is not inur'd to Labour, nor sweated by Industry, it generally contracts such Indispositions and Diseases, as render Life it self an Uneasiness and Burthen to him, that is afflicted with them.

But what are these, if compar'd with those Evils, which the Soul by Idleness is expos'd to? It hereby contracts a Kind of spiritual Lethargy, and becomes, as it were, dead to all the Exercises of Piety and Devotion. That Person is an easy Prey to the Devil and his spiritual Enemies, who is not employ'd about his proper Business. Our Saviour teaches us in the Parable, that *whilst Men slept, the Enemy came and sow'd Tares; ^p* and the Son of Sirach assures us, *that Idleness teacheth much Evil. ^q* Temptations, if they find us at Leisure, will ever find us ready and disposed to Sin. Had David not *stay'd at Home in Jerusalem at the Time when Kings go forth to Battle ^r*, and given himself there up to Ease and Rest, he had been prevented from committing two of the greatest Sins, Murder and Adultery.

But Idleness is not only hurtful to the slothful Persons themselves, in respect of their Souls, Bodies, and Estates, but has also an evil Aspect upon Civil Government, and is very prejudicial to the State. And therefore as it is conducive to the In-

^o Prov. x. 4. xx. 4. ^p Matt. xiii. 25. ^q Eccclus. xxxiii. 27. ^r 2 Sam. xi. 1.

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terest, and agreeable to the Prudence of every Government, to take Care, that the Duties of its Subjects be made subservient to the Good of the whole Community: So we find that many of the wisest and most learned Heathens endeavour'd to prevent the Dangers which they foresaw would arise from their Subjects neglecting their proper Business or Employment.

This we read was done both in *Egypt*^r and at *Athens*: In the former, Men were oblig'd to certify to the Chief Magistrate of the Place, where they lived, what Trade or Calling they follow'd; that the Diligent might receive due Encouragement, and the Negligent proper Correction. And in the latter Place, the highest Court of Judicature set a Mark of Infamy upon those that were found no way serviceable to the Publick.

And the *Jews* endeavour'd so far to prevent the evil Effects of Idleness, that their Children, even of the highest Rank, were generally taught some Trade, and my Text was a Kind of Proverbial Speech amongst them. And what the Christian Religion prescribes in this Case is very evident from my Text, and from what I have farther urged from the Holy Scriptures.

I come now to shew,

(2d) What Obligations we are under to relieve such as are not able to Work, such as the Command in the Text does not extend to.

God, in the wise Dispensations of his Providence, has appointed diverse Orders and Degrees of Men in the World, for the better Regulation and Government of the whole. Some move in an higher Sphere, and have Riches and Power in Abundance, whilst others seem born to *hard Labour for their daily Sustenance*.

^r Herodotus. Isocrates Orat. Areop.

And

And some superficial Observers of these Distinctions between High and Low, Rich and Poor, have form'd that into an Objection against, which, by a little Attention, we may soon be convinced, most clearly illustrates the Wisdom and Justice of God: for by this means a wise and regular Scheme of Providence is executed, and the Order and Economy of Human Society are best preserv'd; all the several Members of the Community, being thus united and endear'd one to another. If all were equally rich and powerful, they would disdain to submit to each other, or to perform the common Offices of Kindness and Humanity, because they would suppose they needed none. But the Almighty *hath wisely temper'd the whole Body Politick together, as well as the Body Natural, and set the Members every one of them in it, as it hath pleased him.* ^f Whilst he enables some to live in Plenty and Grandeur, and to have many Goods in Possession; he appoints that *the Poor shall never cease out of the Land*, that the former may minister to the latter, and refresh them with the Overflowings of the Cup.

And that this may be done with greater Care and Attention, he hath told the Rich, that they are but Stewards and Dispensers of the Gifts that he hath bestow'd upon them; and that the Poor have a kind of Right or Property in them: and that he will call them hereafter to a strict Account, whether they have ^t *been faithful in their Stewardship, and given every one their Meat in due Season.*

There have been so many Discourses upon Charity made and publish'd by many great and learned Ornaments of our Church, which set the Duty

^f Deut. xv. 11. ^t Luk. xii. 42. xvi. 2.

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in so clear a Light, and explain the Nature and Extent of it in so full a manner, that it is unnecessary for me to say much upon this Head. I need only observe to you; that as we are Men, we are by Nature oblig'd to support our poor Brethren; we are all of the same Stock and the same Blood, distinguish'd one from another only by *Accidental* Circumstances; so that the Poor challenge the same Care and Maintenance by the common Rules of Justice and Equity, that we should desire ourselves, if we were placed in their unhappy Condition.

I need not tell you, that you are oblig'd to do the same by many repeated Laws of our own Nation under many severe Penalties. What I would chiefly observe is, that our Religion binds this Obligation upon us still with stricter and closer Ties. Our Saviour has assur'd us, "*that what we do to the least of his Brethren, we do to him.* And *that who so shall receive one little Child in his Name, receiveth him:* and because "*the Poor are to be always with us,* he hath oblig'd us to contribute to their Support according to our Abilities, by threatening severe Judgments against the uncharitable and unrelenting Soul, that beholds with unconcern the Tears, and hears the Cries of the Indigent, and regardeth them not: He has likewise promis'd Blessings to those, who provide for the sick and needy; such Blessings, as relate not only to this, but to a better State; such as imply Prosperity in this Life, and Glory and Immortality in the next.

I need only observe farther upon this Head, that with Regard to the Object, both your Obligations to the Duty of Charity, and the Measures prescrib'd to it, fall under some Restrictions: for tho' our Benevolence, or that Principle of Love, from whence

^u Matt. xxv. 40. xviii. 5. ^w Mar. xiv. 7.

all the external Acts of Charity flow and derive their Dignity and Worth, ought to be Universal, and know no Bounds; yet seeing our Abilities are actually confin'd to a narrow Compass, we are oblig'd to make some Distinction and Choice in Respect of the Persons, whom we actually relieve.

The Extremity of the Distress, and the Incapacity of the Person to help himself, have been always esteem'd to give a Right of being preferr'd in our Compassion and the external Applications of our Charity. When Poverty is occasion'd by Misfortunes or unforeseen Accidents, it deserves our Pity, and calls for our immediate Help: but when it is the Consequence of Vice, Prodigality, or the neglect of one's lawful Calling; it then becomes the Object of our Severity rather than Compassion; and the Persons that bring themselves into such unhappy Circumstances through their own fault, though they are to be supported from Starving; yet are they to be kept within due Bounds, and restrained by wholesome Severities; that the publick Burthen may not be encreased, nor the High Ways or Streets of our Towns filled with Robbers and idle Vagrants.

If we squander away upon the bold and clamorous, the Vagrant and the Slothful, what should be the Portion and the Support of the Widow and the Fatherless, of him that is worn out with hard Labour, and in a decrepid old Age, we do not make a right Choice of the Object of our Kindness; but rather encourage Idleness and Vice, by preferring the Pretences of a sturdy Beggar to the real Necessity of an humble, industrious and modest Man. In the Distribution therefore of our Charity, we should endeavour ** to be Eyes to the Blind, and Feet to the Lame*, and Copy after *Job's Exam-*

* Ch. xxix. 11, &c.

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ple, by delivering the Poor that cryeth, and the Fatherless, and him that hath none to help him: we should discourage Idleness and Sloth, which give Rise to Prophaneness and Immorality, and make the Heart of her that is a Widow indeed to sing for Joy: that the Blessing of such as are ready to perish may come upon us; and that the Ear when it heareth us, may bless us, and the Eye when it seeth us may give Witness unto us.

And this brings me to shew,

(3^d) The Excellency and Benefit of Work-Houses in Parishes to bring up poor Fatherless Children in, and employ those that are in such unhappy Circumstances, that they cannot get Employment, or by their own Labour any longer support themselves.

The Increase and Charge of the Poor has been for many Years, ever since the Seizing upon the Church Lands and God's Portion, Matter of general Complaint through this Kingdom; and therefore, agreeable to the wise Dispensations of Providence, and the Commands of God, our Legislature from the Beginning of Queen *Elizabeth's* Reign to this, hath made various Laws for the Management and Support of them, and oblig'd all, who are able, by a general Rate upon every Parish, to contribute to their Maintenance. But upon Experience it was still found, that the Provision made for them, did not answer the Ends propos'd; but rather proved of very little Service to those that were maintain'd, and very burthensome to those who maintain'd them.

You are sensible, that we in this Parish bore a heavy Share in the common Burthen; so that by the Methods we were before upon, we encreas'd the Number of our Poor, and by consequence our Burthen at the same Time. What Lord Chief Justice *Hale* said of the Kingdom in general, was
literally

literally true of this Parish in particular, that *the more populous we were, the poorer we became.*

Besides, our former Way of Management spoiled our Charity, and render'd what was given, not an Act of Benevolence, but Compulsion. Whilst the honest Tradesman, or the industrious Farmer, gave as forced by Law, the Christian had no Part in it, and the dead was unrewardable: for who amongst you did not see, that a great many, who receiv'd Alms of the Parish, lived in Idleness, and probably in Vice, whilst others labour'd Night and Day to contribute to their Support? So that those who receiv'd, lived at Ease, whilst others labour'd hard, and even impoverish'd their own Families, to give Alms to them.

Happy therefore was it for us, that the Wisdom of the Nation thought fit, in the Ninth of the late Reign, to contrive more suitable Means, not only of maintaining the Poor; but of obliging the sturdy and idle to labour with their own Hands to maintain themselves.

It appears by the Poor Book, to what a Sum our Annual Rate amounted, and to what a Number our Poor, within the Compass of seven Years (to go no farther back) were encreas'd; and what was worse, there was no Prospect of either being lessen'd, but rather encreased. But for the present, the Number of the latter is to Admiration lessen'd, and the Increase of them for the future is in a great Measure humanly speaking prevented, to the better Support of those that are really necessitous, and the Ease and Relief of the laborious Parishioners, to whom the former Laws and the Methods of their Execution were become real Grievances.

I need not tell you, that you are now better enabled to educate poor Orphans, and *bring them up in the Fear and Nurture of the Lord*, and to provide for the Old and Infirm with greater Decency and Regu-

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Regularity. These have the best Title to your Charity, because they want it most.

Matters are now so manag'd, that 'tis evident to you all, you consult your own Interest in consulting their real Advantage, a Kindness is done to yourselves by this very Method of making your Charity more beneficial to the Souls, as well as to the Bodies of those you here keep.

But the Advantage, which arises from these Work Houses, is not only to the Parishes wherein they are erected in particular; but to the Publick in general: the former are eased of the Charge of keeping idle People entirely at their own Expence; and the latter reap the Benefit of their Labours, who before were useless Members of the Common Wealth.

In all Labour there must of Necessity be some Profit, especially when the Labourers are cloathed, and provided for in some Measure by the Work of their own Hands: All the Advantage that arises in such a Case, be it never so little, is clear Gains to those who kept them before. And the publick Manufactures may be more improv'd by having more Hands employ'd about them. How meanly indeed must any Person be employ'd, if he yield no Profit at all!

It was on this Account that by former Laws Overseers were to take Care, *that all such Persons, as had no visible Income to maintain themselves, or no Trade or Business to get their Livelihoods by, should be set at Work*, supposing that there were many, who were able and willing to Work, but wanted Stock of their own to employ themselves upon.

But then, was this possible to be done by the Officers without great Detriment to themselves? What Loss of Time must they sustain in Respect of their own Domestick Affairs? To what Trouble and Difficulty must they necessarily be put, in distributing proper Materials, and seeing that no Waste

Waste was made, whilst the Poor were dispersed and scattered about a large Parish, and not united or compacted into one Body? But now all this fruitless Labour and Trouble is happily prevented; With what Ease can the Work now be distributed amongst them, according to their several Capacities, and how readily and conveniently may the Elder and more skilful instruct the Younger?

But give me leave to assert, that when the Poor are all placed in one House together, no little Advantage will accrue to the Parish, though they were not employ'd in the Woollen or Linen Manufactures, or in any Kind of Bodily Labour at all. Some may look after the smaller Children, and save the Expence of Nurses; or hear others read and say their Catechism, which will save Schooling; and others may assist in doing the Business of the House. The Blind may there find Eyes to guide them to the House of God, and the Lame may walk thither by others Feet. The Old and Infirm, who have been reduc'd to Poverty by their Misfortunes, and not their Fault, will not cease to be useful Members, they can sit and give Directions to the younger Sort; they can instruct them in the Fear of God, and correct the wild Sallies of their Youth with sober and grave Admonitions. They can observe their Tendency to Vice or Virtue; that by the Minister and Officers publick Encouragement may be given to the One, and as publick a Check to the other. They can stop them in the Career of a sinful Course, and *keep their Tongues from Evil, and their Lips that they speak no Guile.* However, they themselves being no longer disturb'd with worldly Cares, have Leisure and Opportunity in these happy Retirements to reflect upon their Lives past, and prepare themselves for a happy Eternity. So that by keeping the Poor altogether, Advantages may arise both to the Souls and Bodies of their

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who

18 *The best Way of making our Charity*

who want your Supports, and certainly the Good of both these yeought to have principally in View, in order to make what you contribute to their Maintenance real Acts of Charity.

Let me add, that Children, who before were bred up to no Business at all, but lived idly, and loiter'd about the Streets, are here kept under Government, and inur'd to Labour; and thereby render'd capable of becoming good Servants hereafter. Here they are used to attend the Hours of Prayer, and from hence are regularly brought to Church, to attend the publick Prayers and Sermons there; by which Means they will gradually learn their Duty to God, their Neighbours, and themselves. Some, who *Stole, may learn here to Steal no more; but to labour, working with their own Hands the Thing which is good.* y Some who were given to Excess and Riot, may here learn Sobriety and Temperance; and instead of being the Pests of human Society, may become happy Instruments of much Good to it.

To conclude.

You have found by Experience, that a great many, who before lived wholly or chiefly upon you, being now forced to Business, can maintain themselves. You have found by Experience, that some, who scarce ever wrought one Day's Work before, being now accustom'd to Labour, do not find that Toil and Difficulty in it, which before they apprehended: but on the contrary, the greatest Pleasure and Delight. You have by Experience in some a happy Change of Life, and that instead of Cursing and Swearing, Blessings and Prayers abound. What a Pleasure must it be to you to hear, how well these little Children can now read and repeat their Catechism, who were so very ignorant before. Ye

are now their Fathers, and must take Care, that *not one of them be offended, or stumble and fall.*

Go on therefore, my Brethren, and manage your House with the greatest Care and wisest Oeconomy, you are able; and thereby induce others to follow your Example, to your great Reputation, and their Advantage. But above all, be cheerful and impartial in giving what you contribute to the Support of the Poor, and by no insidious Arts and cunning Devices lessen your own Burthens, and increase your Neighbours.

Be ye well assur'd, that ⁽²⁾ *Blessed is He that considereth the Poor and Needy; the Lord will deliver him in the Time of Trouble: the Lord will preserve him, and keep him alive, that he shall be blessed upon Earth, and not deliver'd into the Will of his Enemies.* But above all, that He shall lay up for himself a Treasure in Heaven, and be rich towards God: Which God of his Infinite Mercy grant we all may be, through Jesus Christ our Lord; to whom with the Father and the Holy Ghost, three Persons, and but one God, be all Honour and Glory now and evermore. *Amen.*

² Psal. xli. 1, 2.

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ORDERS

ORDERS *to be observed in the Work-
House in the Parish of Northwood, in
the Isle of Wight, and County of Southam-
pton.*

I. **T**HAT the Master and Mistrefs be sober and orderly Persons, Members of the Church of *England*, and not under the Age of Twenty five Years; and that they see that these Orders, as far as they are therein concern'd, be strictly perform'd.

II. That the Master read or cause to be read Prayers every Morning before Breakfast, and every Evening after Supper, out of some Book as the Minister shall appoint.

III. That the Master or Mistrefs, with as many as are not hinder'd by a just Reason, do attend every Lord's Day the Publick Worship at the Church.

IV. That the Master read or cause to be distinctly read every Sunday to the whole Family, the Psalms and Lessons appointed for the Day; and in the Afternoon, also a Section or Chapter out of the *Whole Duty of Man*.

V. That the Children be catechized in the Church Catechism every *Thursday* and *Saturday* before Dinner.

VI. That the Master and Mistrefs rise themselves, and cause all under their Care, who are well, to rise by Seven a Clock in the Winter half Year, and at Six in the Summer half Year.

VII.

the Work-House.

VII. That the Childrens Heads be combed every Morning, and the Cloaths of all the Poor be kept clean and neat, and be mended by the Mistress and Women in the House, at the Appointment of the Master.

VIII. That all go to Bed, and all Candles be carefully extinguish'd, by Eight a Clock in the Winter half Year; and in the Summer half Year, that no Candles at all be allow'd, and that all be in Bed before Nine.

IX. That they have their Breakfast in the Winter at Eight, and in the Summer at Seven in the Morning, their Dinner always at Twelve, and their Supper at Six in the Winter, and at Seven in the Summer, and that the Master say Grace, or make the Boys say it by Turns Weekly.

X. That no Waste be made of Bread, Beer, or Meat; but what is left be reserv'd for another Meal.

XI. That all the House be swept from Top to Bottom every Morning, and washed once a Week; and that the Women and Girls about ten Years of Age do it, as the Master shall appoint.

XII. That they assist at Baking, Brewing, and at Meals, as he shall appoint.

XIII. That no Person go out of the Gate without Leave of the Master; or abroad, or to work for any Farmer, without Leave of an Officer; and that the same Officer receive of the Farmer what is due for their Work.

XIV. That if any Swear, Lye, or be guilty of any scandalous Practice, they be punished according to

Orders to be observed in

to their Age and Sex, by the Master and Mistress, either with Corporal Punishment, or by being depriv'd of their Vittuals for one Meal, and that they stand over against the Table, having their Crime written and pinned upon their Breast. And if after due Correction they do not reform, that they be complain'd of to the Minister and Officers, who, after three publick Admonitions, are to apply to the Justices of Peace, and have them sent to the House of Correction.

XV. That all work so long as the Master shall direct; excepting, that half an Hour shall be allow'd for Breakfast, and an Hour for Dinner, and that the Children have Time to read four Lessons a Day; One before Breakfast, and another before Dinner; one at one a Clock, and another before Supper.

XVI. That if any in the *Work-House* shall take away or steal either Wood, Coals, Cloaths, or any thing belonging to the *Work-House*, or to any Person therein, or to any in the Parish; they be punished as the Law directs with the utmost Severity.

XVII. That the Master, in a Book given by the Officers for that Purpose, set down all Meat, Milk, Bread, Butter and Cheese, and all manner of Provision, that Weekly or Monthly is brought into the House, and shew it, when call'd for, to the Minister and Officers.

XVIII. That the Master act impartially, and shew no favour to one more than to another, either in Respect of Meat, Work, or Correction for Faults.

XIX. That if any be Sick, they be lodged in the Room appointed for that Purpose, and that the

the Work-House.

the Mistress take Care, that one or two of the Women in the House look well after them.

XX. That they be dieted after the Manner, and in Respect of the Seasons of the Year, according to the Custom of the Country.

XXI. That the Minister and Officers have a Power to regulate any Thing amiss, and explain any old Order, or add any new one, as Occasion may require.

XXII. That two Inspectors elected by the Parishoners, superintend the whole Management of the House in every respect, and report it at every Monthly Meeting.

Thomas Troughbear Minister.

Joseph Barter } Church-

Francis Morris } Wardens.

Rich. Cole } Overseers of

Daniel Todd } the Poor.

We approve of
these Orders.

Jo. Barrington.

Jo. Leigh.

M. Morgan.

FINIS.

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